ACKNOWLEDGEMENTS

I first and foremost want to thank my wife, Lynda, for her love, prayer, patience, selflessness and kindness to me as I spent countless hours of our life engaged in study, research and the translation of this version, and for her help in proof reading and with the final production.

I want to thank my father, H.B. Mitchell, for his introduction of *Koine Greek* to me when I was a child, for his inspiration to study Greek words, and for his copy of *A Manual Grammar of the Greek New Testament*, by Dana and Mantey. I wish to thank my grandfather, Scott Anderson, for his copy of *The Emphatic Diaglott*. These two books were central roots of this work.

I wish to acknowledge certain scholars who, over the years, have enriched, guided and empowered me through their works. I pay tribute to Kenneth Wuest, and to The Amplified Bible by describing my version as "Expanded and Amplified," for these had a lasting impact on my life and my study of the Greek New Testament. The works of A.T. Robertson, Robert Young, William Barclay, R.C. Trench, and the scholars who produced the Concordant Literal New Testament are high on my list of those who have taught me *Koine Greek*, since I took Beginning NT Greek at Arizona State College, Flagstaff AZ, in 1962.

I want to acknowledge Rudolf Bultmann for the idea to re-introduce the Old English word "rightwised" (turned in the right direction) for the Greek *dikaiosune*, and to acknowledge William Douglass Chamberlain (*An Exegetical Grammar of the Greek New Testament*) for the inspiration to expand my rendering of this word as "in accord with the Way pointed out." The suggested dating at the end of each book and letter is based upon John A.T. Robertson's *Redating the New Testament*.

I want to thank my friend Don Luther, who was the first one to type my early translations and who introduced me to the computer, for the years of encouragement, technical support and most recently for his help in the final production.

I want to thank my friend Eddie Browne, a Greek scholar and a fellow translator, for helping me to think outside the theological "box" when approaching a text, or a Greek word. This version contains many instances of his influence. I also I want to thank my sister, Rebecca Mitchell, for her encouragement and proof reading of this work, as well as my son Joshua Mitchell for his feedback on my renderings, and for his technical support in the final phases of this production. I further want to thank my friend Kenneth Greatorex for his proof reading of my first draft and for his feedback and support in this project, and my friend the theologian and teacher John Gavazzoni for his insightful input into this work.

Jonathan Mitchell